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EVIDENCE AND ITS POWER TO CONVINCE.

THE aim of the present paper is to show what constitutes to any person real evidence in support of a claim made. To do this I shall direct attention to the qualifications that must be found in the person demanding evidence, before its force can be adequately felt. For the force of an argument depends as much on the fitness of the mind to receive it as upon the truth of the statements by which it is conveyed or their logical relation to one another. It is with this subjective aspect of evidence that I shall mainly deal. And while what I am about to say will apply to all kinds of evidence, I shall concern myself chiefly with the evidence adduced in support of the claims of the Christian religion. My remarks, too, are primarily intended for those readers of the Magazine who do not admit the full validity of these claims.

Those whom I now address are men who have had a more or less complete education. In the course of their studies they have had certain facts impressed upon their memories; and they have been taught the principles which ought to guide them in the acquisition of knowledge and in the attainment of the wisdom which is got through knowledge but lies beyond it. These principles are common to all departments of learning, and by them every true student must be directed. But most of those whom I am addressing have in school or college or in some other way become acquainted in particular with the facts mentioned in the Bible, and with doctrines that are intimately associated with these facts. They have gained their knowledge of these facts and doctrines in exactly the same way as that in which they have become proficient in other branches of study. And yet the results in the two cases are very different. Why is this? It is not because the facts and doctrines of Christianity are of less importance to mankind than science or philosophy

or any other branches of knowledge that have been made the subject of study. Nor is it because the truths of Christianity are usually presented without proof, either because none is available or because none is needed. The foundations of Christianity are broad and firm. Those which were laid in Old Testament times were severely tested both from within and without the pale of Judaism; and since the days of Christ the truth of the Gospel has been exposed to attacks from all sides, with the result that its hold on the world is stronger to-day than it has been at any previous time.

Those to whom the claims of Christianity are presented for acceptance have of course a perfect right to demand evidence in support of the claims made. Along with the faculty of reason God has given to man a love of truth; and men rightly regard nothing as stable that is not based on truth. In the process of teaching His will to men God led the people of each age into the truth which He wished them to learn, by adapting His teaching to their power of understanding. And He always gave reasons for the claims which He made on their devotion. He has never asked and He has never been satisfied with an unintelligent acquiescence in His demands or a blind acceptance of doctrines. In early times religious truths were embodied in appropriate and striking symbols, so that they might be understood by the unintelligent as well as by the educated and thoughtful. In later periods they were set forth in a different manner. Compare, for instance, the doctrine of Justification as taught to the Israelites in the rite of sacrifice and the same doctrine as taught to the Romans and the Galatians in the close argumentation of the apostle Paul. In revealing Himself to men God has always sought to win the confidence and to gain the intelligence of those who were being taught. He has imposed upon His people the duty of being able and ready to give a reason for the hope that is in them. Everyone, therefore, to whom Christian truths are offered for acceptance, has a right to demand proofs of their divine authority. And by the best teachers of Christianity this right of their pupils is never denied. How is it, then, that in this department of their work these teachers do not seem to be so successful as in other branches of instruction? The reason is no doubt largely this, that those whom they instruct are wanting in a proper preparation of thought and feeling for the lessons delivered. They have not been brought to the state of thought and feeling which the knowledge of Christian truths is fitted and is intended to produce.

As a reason for this want of proper preparation I would first name the want of a sufficient knowledge of the Scriptures to satisfy the mind and heart. Many of my readers have probably gained a considerable acquaintance with the truths contained in the Bible. But most of them will admit that what they know is of small amount in comparison with all that the Bible contains. The doctrines of the Bible are connected with historical facts. To these facts attention is largely directed by teachers, in some cases to such an extent that their pupils may be inclined to think that there is nothing of importance besides them. Sometimes, however, instruction is given in Bible doctrines, as they are set forth in one or two Epistles. Yet on the whole the acquaintance of most of my readers with the contents of the Bible is no doubt of a limited kind; and this, together with the want of preparation of thought and feeling of which I have spoken, prevents them from feeling satisfied with the Bible as a means of removing doubt and from being convinced of the superiority of Christianity as a religious system or as a power that can make them better men—stronger to resist evil and readier to stand up in the cause of truth and right. They are therefore tempted to ask, What is the use of the special knowledge to be gained from the Bible?

Before they can conscientiously ask this question they ought to pursue their studies further. Let them apply the principles of interpretation with which they have already been made familiar; and endeavour to get a connected view of the whole history set forth in the Bible. Especially let them become acquainted with the life, the works, and the teaching of Jesus; and with these to guide them let them study the doctrines of the Epistles till they are able to see their bearing on human character and human destiny. Thus they will have before their minds a perfect whole, not a mere fragment, as is the case with most of them at present—a whole that furnishes a complete view of human duty, and of God's plan for the salvation of men. When they know the whole, much that is now obscure will be made plain, and what seems weak will impress itself upon them as of convincing power. To a certain class of minds, however, more is needed than a knowledge of facts and truths in order that a subject may be properly understood. It is necessary that they should have and that they should cultivate what may be termed a scientific frame of mind. To this I shall therefore briefly direct the attention of my readers.

By a scientific frame of mind is meant the power to see the

relations that facts bear to each other in their immediate connection and to the whole subject; to see their bearing on each other as cause and effect, near and remote, limiting or furthering their action; and to observe the place of each in the whole series, and its value to the whole series. It is this power that connects into a science what would otherwise be isolated facts; it is this that raises knowledge into the sphere of wisdom. It is the cultivation of this power that constitutes a scientific training in any department of learning, and it is only one who has gone through this who can pronounce definitely and authoritatively on the validity or the inadequacy of any proofs alleged on a subject in that department. One result of this training, and it is an important one, is that it enables a person to perceive the strong points and to give them their due place. It is the want of this that places otherwise intelligent men in the class of those of whom it was said that "having eyes, they see not, and having ears they hear not neither do they understand."

In spite of the teaching of daily experience it is difficult for people who have been in the habit of satisfying themselves with vague generalities to understand the necessity there is for this power before the formation of clear ideas can become a habit. The reports of public meetings that appear in the daily papers too often show by their imperfect character that minds able to seize the salient points are not so common as some suppose. This, with the power of correct generalisation, forms the chief characteristic of scientific men. Some of those whom I am addressing have probably read the *Voyage of the Beagle,* which gives an account of the visit paid by Darwin to the shores of Patagonia and South America. In it Darwin tells us what he saw there, the hills and the valleys, the animals and the birds. As he went from place to place he was accompanied by others who saw all that he saw; but how different was the effect produced on their minds from that produced on his. Twenty years after the voyage was ended they had most probably forgotten all about it, but at that time there was published the *Origin of Species,* which made known to the world the result of Darwin's studies on what he had then seen; and which contained generalisations based on important facts then observed, which are now influencing the ideas of leading thinkers in philosophy as well as in science.

History is a favourite study with some because of the pleasure afforded by its account of adventurous and daring action; but they are few who enjoy the intelligent pleasure and the solid

benefit which the scientific study of history is fitted to afford. To act on Professor Freeman's advice, the student of history should at the outset confine his attention to one period, and read not only the best text-books available on that period but also the chronicles of the time; and, if possible, those of all the countries involved in the movements of the time. He should seek for the life of the people in their literature, in whatever form it then assumed. Charters of cities, written agreements between landlords and tenants, masters and servants; title deeds, inventories of personal property; inscriptions on coins, and stones;—in fact all the writings of the period should be carefully studied and compared, to get a clear and full view of what the people were and did at the time. According to the same historian it is this and this only that furnishes one with the key that will unlock the secrets of other ages. By knowing one period well the student is fitted to distinguish between the essential and the non-essential, the true and the doubtful, contained in any records he may afterwards try to master. The careful study of the examinations of witnesses, of the pleadings of counsel, and of the summing up of the judge in an important trial must convince any one that a logical mind severely trained to sift out the truth from a mass of conflicting statements is the first thing needed by one who desires to reach a right conclusion.

Now this faculty is just as necessary when we desire to test the credentials of Christianity, and to be able to say intelligently whether they are credible or not. The Bible contains facts of an historical, moral, and religious character, and these belong to various ages and nations. They are closely related, and must be considered in their mutual bearing as part of a revelation that is both historically and doctrinally progressive, since the historical events are not only national occurrences but are links in the chain of God's providential government of the world. Each age has its own peculiar features, its own standard of morality, and its own religious ideas as well as its own method of imparting religious instruction. The student should therefore place himself in sympathy with these to be able to judge of them correctly, and to see the harmony that existed between the age and what belonged to it; and to understand the close connection that subsisted between the developed aspect of the age, and the new and higher form of its religious teaching. Along with all this he should have a clear view of the suitability of the doctrines taught in any particular age to meet the wants of the heart and soul of the men of that age; and of the connection of

doctrine with doctrine. When he perceives these he will soon be among those who confess that the Bible is its own witness.

This demand is no greater than that which is made of students in every department of knowledge. What should we say to a man who had never read Euclid, if he were for the first time to read any difficult proposition and say, "I do not understand this: he does not prove his point"? Or what should we think of a man who, having never studied trigonometry, should strenuously deny that the height of a mountain could be measured from a place at a long distance from its foot? We should in both cases advise the person to study mathematics and to do it in the proper order; to begin at the beginning, to read straight through and master what he read: and with this advice we could give the assurance that by the time he had reached the disputed points his objections would have disappeared. Members of reading clubs and libraries often have this principle forced upon them in an unpleasant manner. They take up a number of *Mind* or some other periodical dealing with problems connected with mental and moral philosophy—to them little more than a mass of words conveying no definite knowledge to the mind. They may read and re-read the articles, but they have no conception of what they are about. The reason is that they have either not studied philosophy historically, or they have not continued their studies beyond the point where their teacher left them. In a similar way the conclusions arrived at by the leaders in science are often doubted by those who do not know the chain of reasoning that led up to them; and people are much surprised when a new discovery is made simultaneously by several men. The independent discovery of the principles of the Calculus by Leibnitz and Newton, and similar independent discoveries in more recent times, teach us that when men are well acquainted with the facts of a subject in their historical connection, the ideas, thus acquired, develop in a natural manner, and in developing give convincing proof of their truth and exclude doubt in every form; because when the results attained from their scientifically logical connection are found to be satisfactory there is a clear proof given of the truth of the facts themselves.

Now the exercise of this faculty of carefully considering the relation that facts bear to one another, of considering how they act and react, in a harmonious manner and so help to make a complete series, is just as necessary when we desire to test the facts of Christianity and to say intelligently whether they are credible or not. He

who demands *more proof* should be prepared to show that he has this power and that he has patiently used it in a prolonged investigation: he must show that he is competent to examine the facts set before him, taken separately and together; that he has done all this and then finds the evidence defective. This is the least that can be expected from him. No one has a right to hope that he will be listened to with respect when he urges a demand for more proof and at the same time shows that he has not fairly tested the validity of the proofs at his hand as he would do with any other book or important collection of facts and doctrines. If a person will not believe the truth of what he is taught by accredited teachers who have themselves proved the truth of what they teach, but claims the right of independent investigation, the right should be freely granted him, but he should not complain if he be asked to carry on his studies in a scientific manner, and to exhaust the proofs available before demanding more. Note here, however, two important points that must not be confounded with what has been said. In the first place it is not for a moment maintained that the testimony of any teacher should necessarily be regarded as a sufficient basis for a religious belief. In all periods of our life we do receive implicitly and act upon the testimony of others without putting what they say to any test. Experience has taught us to trust them, and we continue to do so. This is so uniformly the case that one of the laws respecting minors is based upon it, for according to the Minority Act a person until he attains his majority must remain under the care of his guardians, who, amongst other duties, are expected to instruct him in the tenets of the religion that he should profess. It is considered natural for a person to adopt the religion of his forefathers till he finds a better one; and he clings to it, not because he has proved it to be true but because he has received it from those he trusts. Yet, while this is the case in a matter where our highest well-being both here and hereafter is at stake, when we feel our responsibility in the choice we make, we cannot rest satisfied with the *ipse dixit* of any teacher, however able and earnest, but we feel bound to use our own judgment and exert our own faith. And no one can wisely question our right to do so.

The other point is that it must not be supposed that every one must go through a complete examination of proofs before he can intelligently and sincerely embrace a religion like Christianity. This is not the case. In the truths of the Bible God speaks more directly

to our hearts than to our minds, and by awakening there emotions that are precious in themselves, these truths come home to us with convincing power; and feeling that they satisfy our deepest wants, and give us a revelation of God and his Gospel that does us good, we feel assured of their truth and we yield to them as an infallible authority. The issues of life have their source in the heart, and if it is resting in God mental perplexities may bide their time for satisfactory solution. Our argument does not apply to men in this condition. It is addressed only to those who refuse to yield to the force of the truth presented to them on the ground that they want more proof while they have not examined the proofs given them as they should have done.

I have yet to consider another cause of unwillingness on the part of many to admit the claims of Christianity. This is the disposition or state of feeling with which the study of the Bible and Christian truth is often attempted. There are probably few of my readers who do not know that the successful prosecution of any line of study depends greatly upon the spirit in which it is taken up and carried on. If there is an intense desire to know a subject, the knowledge of its details is easily acquired and the mind has a pleasant and not a difficult task in mastering their meaning: and if with the desire to know there is an aptitude for the subject, then success is certain. If, however, the desire is absent, the possession of ability will not ensure success. It is the same in the study of religious subjects. There must be in the first place the desire to know them. As the farmer must prepare his ground for the seed by the process of ploughing and harrowing, so the mind must be opened up by the action of desire. And the nature of the desire signifies the kind of knowledge the mind is to receive. A desire for mathematics prepares the mind for mathematics; a desire for biology prepares the mind for biology. This may seem to some a truism not deserving of statement, but elementary truth as it is, it is a truth that many do not remember or apply to their objects of thought when they deal with religion. Those especially should remember it who ask for more proof that Christianity is true. The mind can receive only the kind of proof it is desired to receive. Let me illustrate this from an incident mentioned in the Gospels. One day when Jesus was in Capernaum, and while he was in a house, so many came to see him that the house was filled and a crowd stood in front of the door. Just then four men brought a man sick of the palsy, and going on to the roof they lifted up a part of it and

lowered the man down to the feet of Jesus. The sick person was beyond the help of man: but Jesus by a word cured him. There was a proof of divine power. What was the effect on those who saw it? It was exactly according to the desire felt at the time. The man and his friends who came to Jesus desiring the cure went away glorifying God and rejoicing in the cure. The common people who went into the house to see what Jesus would do, said, "We have seen strange things to-day." The learned men, doctors of the Law, Scribes and Pharisees, left the house hating Jesus, and at once took counsel how they might put him to death. Those who desired a cure got a cure; those who desired to see wonderful things saw them; those who went into the presence of Jesus with the desire to find fault with him, got what they wanted, and at once resolved to get rid of him. The desire of each party was gratified, although the desires were different, and although it was a clear proof of God's presence in their midst that gratified each kind of desire. The true value of evidence of any kind is felt only by those who desire to feel it.

But more than this, the desire to receive proof developes the power to receive it. Strong desire removes many difficulties, offers suggestions, quickens the whole intelligence, and acts as a stimulus to steady and protracted effort. Necessity is the mother of invention, and where there is a will there is a way. When the desire to learn is active the way to get what is wanted is soon found. Now to produce this *desire* we must form a clear idea of the value of what we wish to learn, either of its value in itself or of its importance to us. The latter incentive is one with which all are familiar. In the struggle of life here we recognise the importance, the necessity, of a good education, and this produces the desire to learn, and in many cases the desire is gratified at the cost of much self-sacrifice. Now apply this principle to the subject before us. Or rather let me ask, Have any of my readers who are not satisfied with the proofs of the divine character of the Bible and the religion founded on its teaching taken the trouble to apply this same principle to their conduct in relation to the Bible; or have they ever thought that such an application is necessary? The mental and moral principles that apply to the one case apply equally to the other. Substitute the 'Christian religion' in the fullest sense of the term for the object of daily ambition, whatever that may be, and the cases are identical.

And I may calmly and reasonably ask each one the question, Should not this substitution sometimes be made? Should not the

claims of God upon men's character and daily life, and should not the best means of meeting these claims be, at times at least, a subject of serious and deep thought; and should not the glory of God to whom we are all responsible be the chief object of each man's life? If the one problem of Hindiu philosophy was, How can man become one with God; if temples and priests are still associated in the minds of those to whom I now speak with objects of veneration; if religious ceremonies, family and public, for the living and for the dead, have any meaning for them; if they believe in a state of life beyond the grave, and in the connection that exists between the particulars of that life and the nature of men's personal character in this; then it is only reasonable to expect them to recognise God's claims upon them and to endeavour to meet these claims in an intelligent manner such as will satisfy their religious nature. Jesus has put to us the question, What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? The life beyond the grave is as definite a reality as this is. Its character depends upon the kind of life one lives here, and that depends upon the purpose that directs one's life; and the ideal of life is worked out by gratifying the desires that are felt in the soul. To get the right desires we must steadily look at that which we have reason to believe is the highest aim of life. As we gaze upon that the desire to attain it will grow in us, and the desire, when excited, will lead us to find out the best method of doing what we ought to do.

At this point I come to the conflicting claims of Christianity with the religion professed by those for whom I am specially writing. If they get from their own religion the guidance and help that are needed to keep them in the path of duty and near to God: if it can guide them and strengthen them in their conflict with sin, and in their efforts after holiness, then let them live it out, intelligently and earnestly. But if they find or have found that it cannot do this for them, then let them try the help that God offers in the Bible. Let them study the Bible with the firm desire to know what it teaches, availing themselves of all necessary assistance to understand it; and let them do what it tells them to do. Let them trust themselves to its teaching: test it in their daily experience. Let them use its invitations to approach God in prayer, avail themselves of the promises it gives, and be guided by its commandments and its warnings. Let the great desire of their lives be to serve God faithfully, and that they may do so, let them walk in the footsteps of

Jesus, the perfect man as well as perfect God. Let them obey God's commandments in his spirit; let them do this for a few years and then let them say whether more proof is necessary that the Bible is divine. Jesus has said, "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself."

Finally, those who are convinced of the divine character of the Bible will desire to let others know of the treasure they have found. For

"The soul whose sight all quickening grace renews
Takes the resemblance of the good she views,
As diamonds, stripp'd of their opaque disguise,
Reflect the noon-day glory of the skies.
She speaks of him, her author, guardian, friend,
Whose love knew no beginning, knows no end,
In language warm as all that love inspires.
And in the glow of her intense desires,
Pants to communicate her noble fires.

WALTER JOSS.

THE LAST YEARS OF AN EMPIRE:—III.

THE new Emperor Darajat was a young man of less than twenty years. He was placed with such haste on the throne that there was not even time to change his clothes, all that could be done being to throw round his neck a string of pearls. He appears to have been weak both in body and mind, and was a mere puppet in the hands of the Seyds, who not only garrisoned the fort and palace with their own soldiers but placed their friends and dependants in every post of importance. With the object of getting rid of Nizam-ul-Mulk he was sent to Malwa, and again he went without a murmur. There followed him, however, a number of men who, discontented with their treatment by the Seyds, looked to Nizam-ul-Mulk as their patron. These men he attached to his service by payment and by kindness, and they formed the nucleus of a force which was destined to win him a kingdom.

In the meantime in Delhi the Seyds did exactly as they liked. They scrambled for the royal treasures, and the elder brother took a number of Ferokshere's ladies and transferred them to his own zenana. It is said that the two brothers quarrelled over the division of the plunder, and that for some time jealousy and hatred

took the place of the union that had hitherto existed between them. As for the unhappy Ferokshere, he lingered for two months in his miserable prison. The operation performed on his eyes had not been thoroughly done, and he gradually recovered their use, so that he was able to attempt an escape by letting himself out of a window. He was, however, discovered and dragged back. He then attempted to bribe his jailor to let him escape, and on this failing he broke into a passion and abused the two Seyds for their ingratitude towards him. This was reported and the order went forth that Ferokshere was to be killed. The executioners entered his cell with the bow-string. "When the thong was thrown upon his neck, he seized it with both hands, and struggled violently with hands and feet, but the executioners beat his hands with sticks and made him leave go his hold. There is a common report that daggers and knives were used in that desperate struggle, but from what the author has heard no such weapon was used." (Khafi Khan.) The unfortunate Emperor was then 38 years of age, and from the time of his victory over Jehander Shah he had reigned six years, nine months, and twenty-four days. His tragic end was due in a great measure to his own fault and to the manner in which he worked against the Seyds whilst openly acknowledging them as his chief ministers. He had forfeited the confidence of all the nobles, but he was still regarded by the people with affection, and when his body was carried to the tomb of Humáyún, it was followed by a crowd of men and women, "chiefly the vagabonds and mendicants of the city, who had partaken of his bounty. They cried and groaned, tore their clothes, threw dust upon their heads, and scattered their abuse. The *bakshis* of Hussein Ali and Seyd Abdullah were ordered to attend the funeral, and they did so with several of the principal men of the city. Stones were cast at them. No one would take the bread or the copper coins which were offered in charity. On the third day some vagabonds and beggars met, cooked food, and distributed it among the poor and remained assembled all night." (*Ibid.*)

In the meantime the new Emperor was dying of consumption, and by the time he had reigned six months, he begged that he might be allowed to die in peace and that the throne might be bestowed upon his elder brother Raffi-ud-Daula. This was done, and three days afterwards Darajat died. The new puppet Emperor was, like the last, weak in body and in intellect. He received the title of Shah Jehan the Second, but beyond the fact that

coins were struck and the Khutba read in his name, he had nothing to do with the Government. He was surrounded by creatures of the elder Seyd and was not even allowed to leave the palace in order to go to mosque or hunting, or to speak to a courtier, except in the presence of one of the Seyds. His very clothes and food were chosen for him, and a guardian was appointed who looked after him as a nurse does after a child. In the meantime a revolution had broken out at Agra. One of Aurungzebe's grandsons named Neku Siyar, the son of Mahomed Akbar, had been confined in the fort, and him some of the soldiers of the garrison proclaimed Emperor, at the same time garrisoning the fort. Seyd Hussein Ali marched against the rebels with a considerable army, and after a short siege the fort capitulated. Neku Siyar was taken prisoner and sent back to confinement, and the vast treasures which for three or four hundred years had been accumulated at Agra fell into the hands of Hussein Ali. The jewels of Nur Jehan and Mumtaz Mahal alone were valued at between two and three crores. Most of this plunder the younger Seyd kept for himself. The elder got nothing until after about four months he received twenty-one lakhs of rupees. This settlement between the brothers was brought about by the intervention of Ruttun Chund, but the ill-feeling rankled in the minds of both. Before this reconciliation took place, however, the young Emperor Shah Jehan II. died after a short reign of three months and some days (Sept. 1719). The cause of his death was dysentery and mental disorder. This unexpected death of their puppet completely disconcerted the plans of the Seyds. They did not know what to do. It was necessary to place a scion of the royal house on the throne, but it was also necessary that he should be of such a character that he would not interfere with their plans. At last they selected Prince Mahomed Roshan Akhtar, a youth eighteen years of age, great-grandson of Aurungzebe and son of Jehan Shah, who had been living in retirement at Fattipúr, with his mother, a woman of much intelligence and tact. The death of the late Emperor was kept a secret for a week and not announced until the new one had been proclaimed, on Zilkada A. H. 1131 (end of Sept. 1719) under the title of Mahomed Shah Bádsháh.

The new Emperor was a man of some character, and he was fortunate in having an able counsellor in the person of his mother. This lady would do nothing to excite the jealousy of the two Seyds, and, acting under her advice, the young Emperor at first allowed his

two powerful ministers to do as they liked. The Emperor's person, as before, was surrounded by creatures of the two ministers, and there gradually arose a general feeling of discontent throughout the country at their absolute power. This discontent was increased by the behaviour of Ruttun Chund, who, acting in the name of the elder Seyd, disgusted every one by his rapacity and injustice. Added to this there no longer existed the same bond of union between the two brothers, and their enemies began to gather courage and to watch for an opportunity of causing their downfall. Throughout all this web of intrigue the one personage who held aloof and won the respect of all was Nizam-ul-Mulk, who in his Government at Malwa was quietly strengthening his position by gathering round him a body of adherents devoted to his person, who, when the time should come, would be ready to fight for him to the death. Seyd Hussein Ali was not slow to perceive the increasing popularity of his great rival, and resolved to bring matters to an issue. Accordingly he formulated against him a number of charges, and called upon him for an explanation. This Nizam-ul-Mulk furnished, and in so satisfactory a manner that Hussein Ali had no other recourse than to boldly throw off the mask. He informed him that as he wanted the province of Malwa for himself, in order the better to regulate the affairs of the Deccan, Nizam-ul-Mulk might select any one of the governments of Agra, Allahabad, Multan, or Burhanpur. This demand brought matters to a crisis. The young Emperor and his mother secretly looked to the Nizam as their liberator from the Seyds, and letters from Delhi warned him that there was no time to be lost, and that what he had to do he must do quickly. Accordingly Nizam-ul-Mulk resolved to openly break with the Seyds, and leaving Ujain, he first of all made three marches as if towards Agra, and then turned sharply round and marched southwards towards the Deccan. Town after town rapidly submitted, and at Burhanpur he captured the family of Hussein Ali's brother. These he refrained from molesting, and in a true spirit of chivalry despatched them unharmed with a strong escort to the capital. When the Seyds heard of the revolt of Nizam-ul-Mulk they at once determined to do all in their power to crush him. Orders were despatched to all the Governors of districts and forts to oppose him in every way, and Hussein Ali began to collect a large force in order to march against him in person. In the meantime Alam Ali Khan endeavoured to surprise Nizam-ul-Mulk between two forces. Whilst he marched on Burhanpur from

Aurungabad with a strong force, a large army, principally composed of Mahrattas, advanced against it from the West. This army was commanded by Dilawar Ali Khan, a general of some repute. The Nizam, however, was not the man to allow himself to be caught in a trap like this. He first of all marched against Dilawar Ali Khan and defeated him with considerable slaughter. The general and some five thousand men, chiefly Rajpoots, were left on the field, and the conqueror then turned back to meet Alam Ali Khan, detaching a small force to guard Burhanpur. Before engaging his opponent the Nizam sent him a conciliatory message, but this was rejected with scorn and a general engagement ensued. This was fought on the banks of the Purnah about twenty-five miles to the west of Burhanpur. Khafi Khan thus describes the battle: "On the 6th Sharwál, 1132 A. H. (1st August 1720 A. D.) the battle was fought. Alam Ali Khan received a severe wound, but for all that he kept the field. The elephant which carried him, unable to bear any longer the arrows and sword-cuts that he received, turned tail. Alam Ali Khan, dripping with blood from his wounds, turned his face towards the army of Nizam-ul-Mulk, and cried out that his elephant had turned his back but he had not. All his arrows were exhausted, but such of the enemy's arrows as had struck his face or his body, or his *howda*, he quickly pulled out and returned. He received so many wounds in succession that he sank under them and sacrificed his life for his uncles (the Seyds). He was only twenty-two years of age, but he was distinguished by all the determination and the bravery of the Barha Seyds." (Elliot and Dowson, Vol. VII.) The leader being killed, his army scattered, and the whole of the camp fell into the hands of the Nizam, who was at once joined by several other chiefs of influence. It is worthy of remark how important a part bows and arrows play in all these engagements. There were muskets in use and artillery, but the bow seems to have been the favourite weapon of the leaders.

The news of this catastrophe warned the Seyds that no further time must be lost, and it was accordingly resolved that Seyd Abdullah should return to Delhi and keep things quiet there, whilst Hussein Ali, accompanied by the Emperor, should march at once against Nizam-ul-Mulk. This was done, and Hussein Ali set off with an army of about 50,000 men and the imperial camp. But scarcely had the two brothers been separated by a few days march when the conspiracy which had for some time been hatching broke out. This conspiracy had received the sanction of the Emperor's

mother, although the Emperor himself was left in ignorance. Besides the Queen-mother only three men appear to have been in the plot, Mahomed Amin Khan, Saadat Khan, and an artillery officer named Haidar Khan. It was the last who was selected as the actual assassin. "On the 6th Zilhijja, in the second year of the reign, the royal army was encamped at Tora, thirty-five *koss* from Fattipúr. Mahomed Amin Khan, having accompanied the Emperor to his tent, made a show of being unwell, and retired to the tent of Haidar Kuli Khan. When the Emperor entered his private apartment, Hussein Ali also retired. As he reached the gate of the royal inclosure, Mir Haidar Khan, who had a speaking acquaintance with him, approached. Washing his hands of life he placed a written statement in the hands of Hussein Ali and complained of Mahomed Amin as his victim read it." (*Ibid.*) While he was thus engaged Haidar Khan drew his dagger and plunged it into his side. The Ameer-ul-Amra struck the assassin a violent blow with his foot, at the same time crying out, "Put the Emperor to death!" The shock of his motion overset the palankeen, and he fell dead to the ground. A hundred swords were drawn in an instant, and the daring assassin was cut in pieces, but a band of Moguls who had been placed ready by Mahomed Amin Khan, now approaching, dispersed the attendants, and, cutting off the head of the Ameer-ul-Amra, carried it to the Emperor. (Scott's Translation.) As soon as the news of this tragedy spread there was an uproar in the camp. One of the deceased's nephews, Izzat Khan, rushed sword in hand to the Emperor's tent, resolved to avenge his uncle, but was cut down in the attempt. The Emperor was quickly mounted on an elephant and brought out by Mahomed Amin, and an attack was made on Hussein Ali's camp. Those of his dependants who resisted were cut to pieces, and the rest escaped, leaving the encampment to be first plundered and then set on fire. Such was the end of the great Seyd, the maker of four Emperors and for about eight years the virtual ruler of India. His career and his fate were not dissimilar to those of Zulficcar Khan, whose story has been related, and the history of both, like that of others who have attempted the same rôle in other countries, shows the inevitable fate of overweening ambition.

The news of the assassination of Seyd Hussein Ali spread with marvellous rapidity throughout India, and there was generally a feeling of relief. Nizam-ul-Mulk was one of the first to tender his services to the Emperor, but none the less he was not slow to seize

the opportunity to strengthen his position in the Deccan and to render it secure. Seyd Abdullah in Delhi received the news with consternation and grief, and at once prepared to revenge his brother's death. His first act was to place another Prince on the throne in opposition to the Emperor, but this was a post of danger that none cared to accept. The two sons of Jehander Shah flatly refused to accept the throne, Neku Siyar, who had already once tasted for a few weeks the sweets and dangers of royalty, also declined the honour, and it was only after much persuasion that Sultan Ibrahim, youngest son of Raffiu-sh-Shah, at length allowed himself to be proclaimed. The singular device was resorted to of making him Emperor for a temporary purpose (*àriyát*=by way of loan). The next step was to gather together an army, and in this the Seyd showed unusual energy. He opened his treasure-house and distributed more than a crore of rupees amongst various noblemen and chiefs. Horsemen were enlisted at the rate of eighty rupees each man, and lavish promises were made of promotion and prize-money. In this manner a considerable force was rapidly collected, but, as was to be expected, it consisted for the most part of raw recruits. Many of Hussein Ali's old soldiers, who at first had taken service under the Emperor, deserted when they heard that the brother of their old master had taken the field. These and a body of the brave Seyds of Barha formed the backbone of Seyd Abdullah's army. But little reliance could be placed on the rest. In spite of the large sums spent in recruiting, most of the horses were ridden bare-backed, and the foot-soldiers were badly equipped. About 70 miles from Delhi Seyd Abdullah was joined by a fresh force of Barha Seyds, who brought with them ten or twelve thousand horses. By degrees the army swelled to the number of from 90,000 to 100,000 horsemen. In the meantime the Emperor had advanced to meet his rebellious Vizier, with an army far inferior to his in numbers, but well equipped and disciplined. The two armies met near Husainpur, and on the 17th Muharram they were both drawn up in battle order. Before commencing the fight the Emperor ordered the head of Ruttun Chund, the Hindu Dewan of the Seyds, to be struck off and thrown at the feet of his elephant. This man was execrated by everybody, and this act therefore was regarded as one of good omen. The royal army seems to have been the stronger in artillery, and a furious cannonade was opened which caused some of Seyd Abdullah's recruits to take to their heels. The Barha Seyds performed miracles of gallantry, and frequently charged the

Imperial batteries with such impetuosity that at one time it seemed as if they would turn the tide of battle in their favour. But they were numerically too weak, and were at last beaten back, and in their turn lost their guns. Night fell and the Imperial army still continued the cannonade, causing numbers to run away. On the following morning out of the 100,000 horsemen only seventeen or eighteen thousand remained in Seyd Abdullah's camp. When daylight broke, the Emperor, who had remained on his elephant for the greater part of the night, ordered a general advance. The Barha Seyds still fought with great gallantry and made several desperate charges. Seyd Abdullah placed himself at their head, and at one time the royal forces began to waver. But a fresh body of troops was brought up, the Seyds were surrounded, and at length beaten. Seyd Abdullah was taken prisoner, having been wounded in several places. A few others of the Seyds were also taken, but the greater number fell under the swords of the Imperialists, and the power of this clan was for ever broken. The unfortunate young Ibrahim, who had for a few days been on the throne, was found hiding in the jungle, but as he had had little choice in what he had done, he received the royal pardon. Seyd Abdullah himself was kept in confinement, and was carried with the army, which now marched upon Delhi. Before it could arrive there the Seyd's relatives and family made their escape, taking with them as much of their property as they could collect. On the 22nd Muharram the Emperor entered Delhi in state, and there followed a distribution of rewards to those who had supported him. Letters were also despatched to Nizam-ul-Mulk asking him to come to Delhi and take up the duties of Minister. This was a post which the Nizam was by no means anxious to occupy. His experience of the intrigues at the Imperial Court had disgusted him with the life; his great rivals were now removed; and he had resolved to make himself independent in the Deccan. For the time, however, he deemed it advisable to consent, and so, after regulating his affairs in the Deccan, he marched leisurely towards Delhi, where he arrived in the middle of 1721.

Nizam-ul-Mulk was now the most prominent personage in the Empire. He enjoyed a reputation for great shrewdness and caution, but at the same time for boldness in seizing and utilizing his opportunities. A man of this stamp was not likely to be long without enemies, and no sooner had he arrived in Delhi and taken up the duties of his post than intrigues were organ-

ized against him. On every side he found himself opposed and thwarted, and there were not wanting unworthy favourites to warn the Emperor that he was only substituting another king-maker in the place of those who had been removed. Nizam-ul-Mulk was too wise and shrewd to throw away the substance of power which he had already won in the Deccan for the shadow which depended on the fickle favour of a royal master, and accordingly he made up his mind to leave at the earliest opportunity, and never to return in the capacity of a subject. On the pretence of wishing to recruit his health by hunting he left Delhi for a few days, and then, taking the opportunity of an uprising of the Mahrattas in Malwa, advanced to Ahmedabad. Here he was met by news both from Delhi and Hyderabad. From the capital he heard that his son Ghazi-ud-Din, whom he had left as his Deputy, had been removed by the intrigues of his enemies, that the faction of his opponents was in power, and that the city was in a state of wholesale corruption. From the Deccan on the other hand he learnt that Mubariz Khan, the lieutenant whom he had left at Hyderabad, had revolted and had given out that he had been appointed Subadar of the Deccan. This decided him. He resolved to renounce for ever Delhi ambition and intrigue and to devote the rest of his life to independence. He therefore turned his back upon Hindustan and marched rapidly towards Aurungabad. Arrived there he sent several conciliatory messages to Mubariz Khan, reminding him of former obligations; but finding them disregarded, he marched to meet him. The two armies met near Shakar Kerar in Berar, and, though Mubariz Khan fought very bravely, he was totally defeated, himself and his two sons being killed. The Nizam then advanced to Hyderabad, which from this time he made his head-quarters.

From this time (1723) the independence of the Hyderabad State may be dated, and the Emperor was obliged to recognize the accomplished fact. He did this with as good a grace as possible, and sent to his powerful vassal a present of elephants and jewels, with the title of *Asaf Jah*, and directions "to settle the country, repress the turbulent, punish the rebels, and cherish the people." This the Nizam did, and Khafi Khan thus concludes his interesting history of this period: "In a short time the country was brought under the control of the Mussalman authorities—it was scoured from the abominations of infidelity and tyranny. Under former Subadars, the roads had been infested with the ruffianism of highway robbers

and the rapacity of the Mahrattas and rebellious *zemindars*, so that traffic and travelling were stopped, but now the highways were safe and secure. The Mahrattas had exacted the *chouth* with all sorts of tyranny from the jaghirdars, and in addition to it ten per cent. under the name of *surdeshmukh*. By this means odious *kumaish-dars* were removed and changed every week and month; orders beyond all endurance of the ryots were issued, and annoyances and insults were heaped upon the collectors of the jaghirdars. Nizam-ul-mulk so arranged that instead of the *chouth* of the *Suba* of Hyderabad a sum of money should be paid from his treasury, and that the *surdeshmukh* which was levied from the ryots at the rate of ten per cent. should be abandoned. He thus got rid of the presence of the *kumaish-dars* (collectors) of the *chouth* and the officials of the *surdeshmukh* and *rahdari* (passport system), from which latter impost great annoyance had fallen upon travellers and traders."

From this time forward the Nizam was practically independent. He had brought with him to the Deccan a band of devoted adherents, and upon them he bestowed large gifts of land. Some of these were Mahomedans, but some also were Hindus. The former were utilized for military service, and in return for their valuable jaghirs they were bound to furnish large bodies of soldiers—foot, horse, and artillery. So greatly did the Nizam depend upon these noblemen for support and loyal service that he divided his newly acquired kingdom roughly into thirds. One third was reserved for his own privy purse, and was termed the *Sarf-i-Khas*; one third was allotted for the expenses of the Government, and was called the *Dewan's* territory, and the remaining third was distributed as jaghirs or feudal estates. Of these the military fiefs were the most important, and are still known as the *Pagah* estates. So extensive were the powers granted to the holders of these fiefs that they formed a kind of *imperium in imperio* and in their own jaghirs possessed sovereign rights. They had the power of life and death, and were excluded from all State taxation. This division of power and wealth was probably necessary in order to safeguard the new ruler of the country from rivalry and rebellion, but it contained in it the seeds of future difficulties and complication. The Hindu noblemen were chiefly employed in administrative work. This was a wise measure, for a large proportion of the population of the country, say 90 out of 100, consisted then as it does now of Hindus. In this policy Asaf Jah showed great sagacity and knowledge of Deccan tradi-

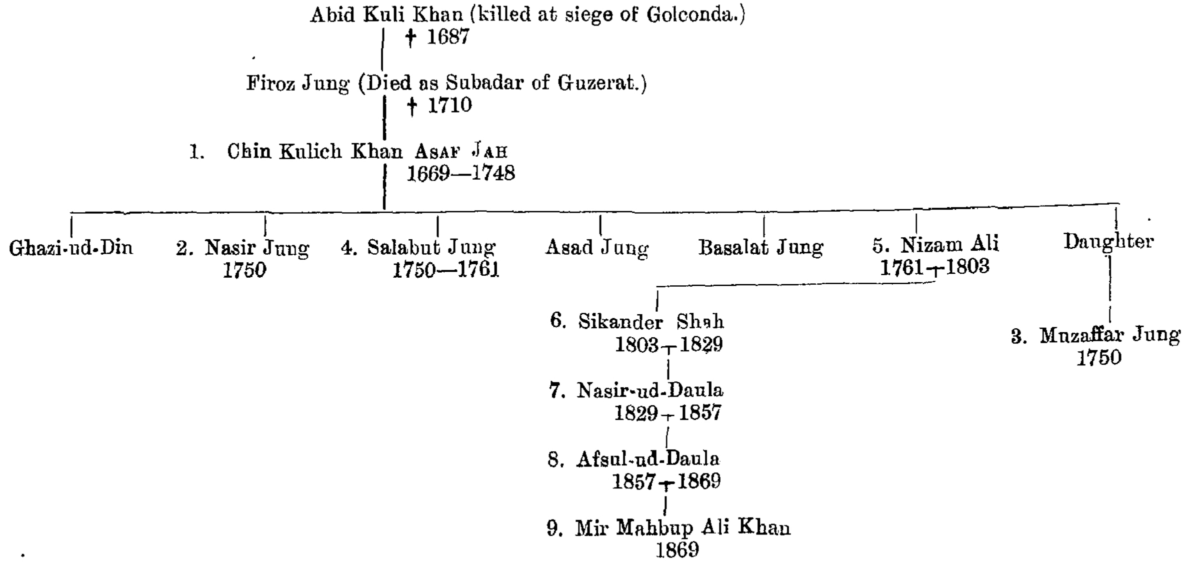
tions. From the time of the first Gulburga Sultan, Allah-ud-Din, it had been the custom for the Mahomedan princes to employ Hindus to manage the land revenue and finance. This work they had done with eminent success until the twenty years campaign of Aurungzebe revolutionized the condition of the Deccan. The first Nizam had a new element to deal with, that of the Mahrattas, and he therefore showed great wisdom in reverting to the old policy of entrusting Hindus with the task of dealing with their Hindu rivals in the matter of land revenue and finance, and of relying upon his Mahomedan followers to furnish his military contingent. But the old Deccan nobility disappeared or fell into obscurity. Under this term we refer more especially to the Mahomedan families of the Deccan. The Hindu Rajas and landholders remained. They gave their allegiance to the new master, and were confirmed in their old privileges and possessions. But the Deccannee or Mahomedan nobles were all more or less pledged to former Viceroys, and followed with them their changes of fortune, their estates being bestowed upon the adherents of the new regime. Thus the *protégés* of the first Nizam gladly accepted the title of *Asaf Jahis* or followers of Asaf Jah, and to the present day this designation is highly prized as a proof of honourable descent.

Asaf Jah, by prudence, caution, self-restraint and by boldness, thus succeeded in raising himself to a position of the highest importance in India. One of his great rivals was killed, and the other was kept in confinement in which he shortly died, some say of a natural death, but Khâfi Khan says: "God forbid that his (the Emperor's) counsel should have been given for poison, but God only knows!"

Indian history is for the most part a record of daring adventurers, who gain power and sometimes the throne by a series of crimes, and utilize it for purposes of extortion, tyranny, and oppression. In the lives of Zulficcar Khan and of the two Seyds we have a striking example of such careers and of the inevitable catastrophe. Asaf Jah presents a remarkable contrast to the general rule. His rise to power is stained by no crime, domestic or public, and his story is simply that of a man who bided his time, who seized his opportunity, and who was loyal to those who treated him loyally.

The time has now come to close this episode. The days of the Empire were fast drawing to a close. Beyond the Khyber Pass began to loom the shadow of the Persian conqueror, and in Maharashtra a nation had been formed that was to make a bid for the

GENEALOGICAL TREE OF THE PRESENT NIZAM OF HYDERABAD.



1. Founder of dynasty.
2. Killed before Gingee.
3. Placed on the throne by Dupleix, but killed in an affray at Cuddapah on his return from Pondicherry.
4. Deposed and eventually killed by his brother Nizam Ali.

Note.—Descent is claimed from Khalif Abu Bekr on the male, and from the Prophet, on the female side. Abid Kuli Khan had been Kazi of Bokhara, and came to Delhi about 1658.

themselves. Some of the lectures are rhetorical, while others are expository; some are comparatively simple, while others demand an audience considerably more cultured than an average congregation usually is. Canon Rawnsley's lecture, for example, on 'Christ in the Realm of Art', would, to be properly appreciated, really require a considerable knowledge of the masterpieces of the great Italian painters, while Canon Fremantle's on 'Christ in the Realm of Politics' makes no greater demands on an audience than an acquaintance with the daily newspaper. Perhaps it is for this reason that the latter lecture seems one of the least successful. It is a little absurd to refer to the repeal of the silver legislation in America as a triumph of Christianity in politics.

There is of course in a series with a subject like this the danger of men's putting forward their own pet ideas and claiming for them a place amongst Christ-inspired truths. The nearest approach to this is to be found in the lecture on 'Christ in the Realm of Sociology', by Canon Barnett. It is natural that the Warden of Toynbee Hall should condemn our present industrial system, but it seems a little extreme at the present stage to class competition with slavery and serfdom. At the same time it is one of the merits of this book that the lectures will, in consequence of the individuality of the different lecturers, prove interesting to different classes of readers. Thus those who may not find much to interest them in the lectures that deal with law, history, or ethics, may be interested in Mr. Brooke Lambert's exposition of evolution from a Christian point of view, or may enjoy the concluding lecture, in which Canon Stubbs gives a short account of the poetry of Cynewulf, Langland, and Browning. Altogether these sermons or lectures make up an interesting volume, and though probably some of them are meant rather for an audience than for readers, yet they are all worth reading. And apart from their intrinsic merits they are interesting as one more illustration of the fact that thinking men in all the Churches are finding in the thoughts of the great Greek Christian Fathers truer views of God and the world than they can find in the theology of Augustine.

Geometrical Conics. By Charles Smith, M.A. London and New York: Macmillan and Co.

THOSE who are acquainted with Mr. Charles Smith's works on algebra and analytical geometry will be sure to extend a very cordial welcome to this, his most recently published text-book. The subject of geometrical conics has been treated by many writers, but we do not know of any elementary text-book that is in all respects satisfactory. So far as it goes Mr. Mukhopadhay's *Geometry of Conics* treats the subject in a very systematic manner; but it omits a good deal that ought to find a place in even an elementary course on conic sections. This cannot be said of

Mr. Smith's work; which contains everything that one looks for in a text-book on the subject. Thus in addition to the chapters dealing with the parabola, the ellipse, and the hyperbola, Mr. Smith has chapters on the general properties of conics; the sections of a cone; orthogonal projection, similarity of curves, curvature of conics; cross-ratios, involution, anharmonic properties of conics; and on reciprocation and conical projection. Both on account of its completeness and because of the author's gift of lucid exposition the work will be found very suitable for our B.A. students, to whom we have much pleasure in commending it. We cannot say that we should like to see them use it in preference to Mr. Mukhopadhay's work, for as regards those parts of the subject which are common to the two works we are not sure that the newer treatment is the better.

In the first chapter, in which some of the properties of conics are proved by methods applicable to all the different forms, Mr. Smith has made use of the excentric circle, but only to obtain a general proof of the fundamental theorem relating to the ratio of the rectangles contained by the segments of two chords of a conic He might with advantage have made use of the circle to find the points in which a given straight line cuts a given conic. Like Mr. Mukhopadhay, Mr. Smith has devoted separate chapters to the ellipse and the hyperbola. We cannot but think that there are very great advantages to be gained by studying together the properties common to these two curves. In his preface Mr. Smith says that he has discarded the usual method of treating an hyperbola as if it were *two* conics, the curve itself and the conjugate hyperbola; but we do not altogether see how his treatment bears out this statement. To tell the truth, we do not quite understand what the statement means, for it seems to us that the mistake into which students are most apt to fall is that of regarding an hyperbola and its conjugate as *one* conic. His use of the negative sign will certainly prevent this mistake from being made. At the same time we doubt if his attempt to harmonise the geometrical treatment of certain properties of the hyperbola with their analytical treatment will meet with general approval. But although there may be difference of opinion on this question, there is no doubt that Mr. Smith's *Geometrical Conics* will be highly appreciated both by teachers and students.

Tales of the Punjab, Told by the People. By Flora Annie Steel. London and New York: Macmillan and Co.

In this book we have a mixture of the Arabian Nights' Entertainments, Grimm's Fairy Tales, and Æsop's Fables. The jackal, which in Eastern tales takes the place of the fox, bears a due share in the stories. His cunning, which oftentimes overreaches itself, is portrayed again and again throughout this unwritten literature of the people. The managing

wife, too, has her share of praise, and many of Mrs. Steel's stories have for their hero a wonder-working prince who boldly and fearlessly sets out to carve himself a destiny. The tales are brightly told and will not fail to be amusing to children, for whom, as is stated in the preface, they have been primarily written. The appendices on analysis and survey of incidents by Major Temple will prove valuable to students of folk-lore. In the preface the joint authors describe the manner in which these stories and legends were collected. The village story-teller, often a boy, had to be coaxed out of his reticence and shyness, beneath some mango tope near his village, and, surrounded by an admiring group of his own kith and kin, made to tell to the English lady the tales which he tells nightly by the fireside. All who have studied this subject know how difficult it is to unravel the tangled threads, and to give to each story the incidents that rightly belong to it, to turn out interloping circumstances, and yet keep them in view until they in their turn can be fitted into their right places. Mrs. Steel seems to have brought discrimination and thought to bear on her difficult but interesting task. The translations of the colloquial rhymes and catches are carefully and cleverly done, and give to the reader an idea of the similarity which links together the nursery rhymes of the East and the West. The story entitled 'The Legend of Gwâshbrâri, the Glacier-hearted Queen', stands unique both in manner and subject; and in this Mrs. Steel displays not only considerable power of description but also ability to adapt her style to her subject.

Illustrations have been contributed by Mr. J. Lockwood Kipling, C.I.E.

Besides other works which will receive more extended notice we have received from Messrs. Macmillan and Co. the volumes of which brief mention is here made. *Object Lessons in Elementary Science*, by Vincent T. Murché, is the title of a series of lessons based on the scheme of object teaching issued some years ago by the London School Board. The work is issued in three volumes, and seems to be well adapted to the purpose for which it was written. Books IV. and V. of Macmillan's New Literary Readers contain many interesting selections, though we doubt if some of the pieces, such as 'The Pickwick Club out Shooting', will be fully appreciated by those for whom the books have been compiled. *The Lances of Lynwood* is one of Miss Yonge's stories abridged for schools. C. B. Clarke's *Reader in General Geography* is a book which we cannot recommend. J. Hamblin Smith's *Shilling Arithmetic* is intended to serve as an introduction and also as a companion to his well-known treatise on the same subject.

Other educational works received from Messrs. Macmillan and Co. are Meissner's *Latin Phrase-Book*, translated by H. W. Auden; Plutarch's *Pericles*, edited by H. A. Holden; Cicero's *Pro Murena*, edited by J. H.

Freese; Sallust's *Jugurthine War*, edited by E. P. Coleridge; *Macmillan's Shorter Latin Course*, Part II., by Cook and Pantin; and Supplementary Exercises to *Macmillan's Progressive French Course*, First Year, by G. Eugène Fasnacht.

We are also in receipt of *The Christian Year*, issued as a volume of the Golden Treasury Series; Parts 35, 36, 37, 38, and 39 of the illustrated edition of Green's *Short History of the English People*; and a *Primer of Hygiene*, by E. S. Reynolds.

AMONG the Christian Literature Society's recent publications are a *Pictorial Tour round Bible Lands* and *Statesmen of Recent Times*. Both volumes are very fully illustrated, the latter containing no fewer than 122 portraits. To the Anna Library have been added *Fishes and Whales* and *Thomas Arnold: the Model English Teacher;* while among recently issued Pice Papers on Indian Reform are *Eclipses*, and *How to take care of the Sick*, the latter addressed to Indian women. *The Brahman's Claims*, by Robert Nesbit, has been translated from the Marathi edition by the Rev. D. G. Malhar, and is now issued in English. The price is three quarters of an anna.

NOTES AND EXTRACTS.

THE fourth celebration of the College Day took place on the 31st of December last. The proceedings of the day were similar to those of former years. At the conference of old students held in the afternoon the College Day Committee submitted a statement of accounts, which shows that the appeal issued for subscriptions to the Christian College Day Permanent Fund has been responded to by 357 old students, and that Rs.4,815-8 have been subscribed, of which Rs.3,926 have been received by the Committee. The Committee hopes that the arrears of subscriptions still uncollected may soon be paid, and that former students of the College who have not yet subscribed may come forward in support of the Fund.

At half-past five in the afternoon a general meeting was held in the new Anderson Hall, which was then for the first time used for a public purpose. The chair was to have been taken by the Hon'ble Mr. P. Chentsal Rao, but owing to the death of the Maharajah of Mysore Mr. Chentsal Rao was unable to attend. His place was taken by the Hon'ble Mr. N. Subba Rao, who discharged the duties which thus suddenly devolved upon him in a very satisfactory manner.

The proceedings commenced as usual with the reading of telegrams from absent friends; and then the Chairman proposed the toast of the

Queen-Empress. The second toast on the list was 'Prosperity and Success to the Madras University', which was proposed by Mr. C. Ramachandra Rao Sahib. Mr. Ramachandra Rao Sahib in the first place alluded to the untimely death of the Maharajah of Mysore and to the loss which education, and, more especially, female education, had thereby sustained. He also referred to the death of Dr. Bradshaw and to the death of Mr. Justice Holloway, than whom, he said, education never had a truer friend. Going on to speak more particularly of the work of the University, he said that while the prizes and scholarships already founded were powerful incentives to study, he would like to see more incentives offered, in the establishment of fellowships and the founding of special chairs. He spoke also on the privilege, recently conferred on the graduates of the University, of electing fellows; and expressed the hope that the number of those who were allowed to exercise the privilege might be substantially increased. Finally, he referred to the privilege recently conferred on the University, of electing one of its members to represent the Senate on the Legislative Council.

The toast was responded to by the Right Rev. Bishop Gell. the oldest member of the Senate of the University. Bishop Gell said he regarded the toast as an expression, on the part of the Christian College, of filial devotion and allegiance to the University. It would not be denied, he said, that for efficiency and loftiness of aim, the Christian College was second to none of the affiliated colleges. In mentioning loftiness of aim he said he referred not merely to the acquisition of intellectual wealth and strength but to the cultivation of moral integrity and purity, and to the pursuit of religious truth and godliness of life. Without religion, he said, no education was complete. Where circumstances were favourable, as in the Christian nations of Europe, this principle was recognised by the universities themselves. But on account of the wide divergences in religion which at present existed among the people of this country, it had been impossible to bring the religious element within the scope of the Indian universities. The colleges, however, which were affiliated to the universities, had perfect freedom in the matter and might impart religious instruction according to the faith of their founders and conductors. On this principle the Christian College was founded. Its name, said the Bishop, announced that its efforts to benefit and elevate the inhabitants of this land proceeded from Christian motives, were conducted in a Christian spirit, and aimed at the highest Christian results. He rejoiced to think that many of its students, while they had not received the highest benefit which it offered them, had yet learnt, as had been said by one of themselves, "to value truth and duty above all earthly considerations."

The Bishop congratulated his hearers on the institution of the College Day; on the number of distinguished men who had brought credit to

the College; and not less on that more numerous class of men, who, not being distinguished, had yet fulfilled their duties and were fulfilling them in humbler ways. He congratulated them also on the College Magazine and on having such an able principal as Dr. Miller. In conclusion he expressed the hope that they would all contribute in their several positions to spread abroad the light they had received; to set examples of uprightness, of purity, of kindness, of tolerance in religion; to promote good education and culture, with becoming manners and good conversation, in their families; and to keep up the education of their own minds and hearts by instructive and morally wholesome reading. And with regard to those of higher abilities, whether in science or in literature, the Bishop expressed the hope that they would endeavour to instruct the public with the results of their own observation and thought.

The toast of the Colleges and Teachers of Southern India was proposed by Mr. Kalichurn Bannerjee of Calcutta. Mr. Bannerjee said that when he was at college his highest ambition was to be a teacher, and that in no other work had he experienced such pleasure as he had experienced in teaching. He thought that if any profession was entitled to the designation of a learned profession it was the profession of a teacher. But the work of the teacher was something higher than a profession—it was a sacred calling; and this, he believed, was the reason why it had not been included in the category of the learned professions. It was a pleasure and a privilege to teach, and no member of any profession could have so many devoted friends as the teachers of our colleges and schools. Mr. Bannerjee said he knew of no attachment like that of the pupil towards his teacher and no devotion more genuine than that of a pupil. He did not forget, however, that while it was a privilege to be a teacher, the responsibility of the office was also very great. Much depended on the kind of men sent forth from colleges and schools; and much therefore depended on the way in which teachers exercised the tremendous influence which they wielded. As a pupil of Dr. Duff, Mr. Bannerjee was able to give a personal illustration of the influence possessed by a great teacher.

The toast was responded to by the Rev. W. Skinner, who in a few words called attention to the peculiar difficulties which the problem of education presented in this country, and to the arduous nature of the teacher's work.

The Chairman proposed the toast of the Madras Christian College. To him the central idea connected with the College was that it was an embodiment of self-sacrifice, of toleration, and of self-help. This was the object lesson that it taught, not only to those who came in contact with it but also to the sister institutions that worked side by side with it. The College tried by various means to stimulate thought and the

search for truth; and it also stimulated other institutions to do the same. The institution out of which the College had developed was founded by a small band of large-hearted men, and many had taken part in the work which for more than fifty years it had been doing. Of these the central figure was still among them; and Mr. Subba Rao concluded his speech by coupling the toast with the name of Dr. Miller, whose usefulness, he said, was not confined to the College but extended also to the Councils of the Empire.

Dr. Miller, in responding, said that the self-glorification in which they were all tempted to indulge seemed to him just a little ridiculous. In spite of the undoubted progress which education had made in India there was yet no cause for boastfulness. In wealth and prestige, and in power to influence the national life, the colleges and universities of India were still very far behind the ancient universities of England or even the more modern universities of Scotland. With them in this country it was still but the day of small things. Yet if there was no just cause for boastfulness there was no cause for discouragement. The great universities of England had their days of small things; and indeed they had to wait long before strength and influence came to them. It could not be otherwise in India. A great superstructure had not yet been reared, but at least the pit had been dug and the foundations were being laid on which a great superstructure might one day be erected. It might seem a small work, this digging of the pit, but the important thing to remember was that unless it were done, the greater things that might reasonably be looked for in the future would never be accomplished.

In speaking of the work of laying the foundations of education in India Dr. Miller recalled the part which had been taken in that work by John Anderson, of whom the hall in which they were met was designed to be a fitting memorial. Animated with the desire to do good to all men and having full faith in the power of education to effect his purpose John Anderson set to work and persevered in the face of much opposition and in the midst of many difficulties. If his successors would worthily continue the work which he began they must show that they were animated by the spirit which animated him. Speaking of the time during which he had been in India Dr. Miller said he could see indications that the Christian College was exerting the kind of influence which such an institution ought to exert. He contrasted the prevailing attitude towards religion at the present time with that which prevailed thirty years ago, and claimed for the College some share in bringing about the better state of matters visible to-day. He claimed for it also a share in the creation of a healthier and purer public opinion, of which evidence was afforded by various movements in favour of reform. All this, it might be said, was but a small thing, and so in itself it was. It was not so small, how-

ever, when regarded as an earnest of the future. It was calculated to strengthen faith in the ultimate triumph of righteousness in the world. The day would certainly come when, as the poet said, peace and universal law should reign on earth, and when, as a greater poet of an earlier time foretold, the knowledge of the Lord, expressing itself in the righteousness by which nations were exalted, should cover the earth as the waters covered the sea.

The toast of 'Our Absent Friends' was proposed by Mr. K. S. Kothandarama Aiyar, who had on former occasions been one of them; and was responded to by the Secretary of the College Day Committee, Mr. T. Ramakrishna Pillai.

Mr. R. Venkatasubba Rao proposed 'Our Young Friends', and in doing so touched on the somewhat delicate question of the propriety of students taking part in politics. He advised his young friends to discuss political matters occasionally, but warned them against taking any active part in politics, as it would prevent the proper growth of those qualities in them which were absolutely necessary in their after life. He concluded by expressing the hope that those who were being trained in the College would lead lives worthy of the education they were receiving, of the teachers by whom they were being trained, and of their *alma mater*; worthy also of Him who was the greatest teacher of mankind and whose name the College bore. The toast was responded to by Mr. Venugopal, a student of the Senior B.A. Class.

The last toast on the list was that of 'Our Guests'; and it was proposed by Mr. W. B. Morren, who coupled with it the name of the Rev. T. H. Grose, Dean of Queen's College, Oxford. Mr. Grose, in responding, said that since he came to the country he had interested himself in all schools and colleges, and that wherever he went he made it a point to visit such institutions. He paid a high compliment to the College, and said that if any of its students were to go to Oxford with letters of introduction from Dr. Miller he would be very happy to welcome them and to give them any assistance it was in his power to give.

With a few remarks from the Chairman the proceedings terminated.

In a paper contributed to the *Forum* for September the Rev. Dr. J. H. Barrows, who took such an important part in organising the Parliament of Religions, sets forth some of the results of that great religious assembly. As might naturally be expected he writes in a very optimistic strain and with a profound belief in the great influence that the Parliament is to exert on the future of religion. He is not ignorant of the truth that all is not gold that glitters, but he seems to us to be much too ready to take for gold things which merely glitter. From all parts of the world he has received favourable opinions of the Parliament; and his paper is largely made up of phrases and sentences within

quotation marks. In this there is of course nothing wrong; but we cannot help feeling that when Dr. Barrows set down some of the opinions which he received he did not really consider whether there were any new truths or any truths at all behind the words employed. And throughout the paper we meet with statements in the form of universal propositions when it is certain that particulars only can be legitimately affirmed. It is surely a bold statement, for example, to say that "the *world* (italics ours) appears to be determined to regard the parliament of religions as vastly significant." It were indeed much to be wished that many of the optimistic statements made in the paper were true. But of what real value is the statement, for instance, that the Parliament was a meeting in which "the Brahmin forgot his caste and the Catholic was chiefly conscious of his catholicity"? A Brahmin at Chicago is not a Brahmin in India, and the Catholic Church in America is not the Catholic Church of the Catholic countries of Europe. America outside the Parliament knows well, too, that the relations between Protestants and Catholics are not likely to become much smoother than they have been because "for the first time in history, Protestant and Catholic divines" have "sat together in loving fellowship." Of what practical value, again, is the statement that "the solemn charge which the Parliament preaches to all true believers is a return to the primitive unity of Christians, as a condition precedent to the conversion of the world"? Or again, what amount of truth did Mr. Gandhi, "the critic of Christian Missions," convey to his audience when he said: "American Christianity I like; it is something better than what we have usually seen in India"? Christianity in India is of course not what it ought to be, but is this not chiefly because it is a very faithful reproduction of Christianity in Europe and America? If this be so, the impression which Mr. Gandhi's statement would convey to the great majority of his hearers was almost entirely false. It is given by Dr. Barrows as showing how pleased the Oriental delegates were with their reception at Chicago. Surely he must feel that it is a very left-handed kind of compliment. Elsewhere he shows himself alive to the untrustworthy nature of the statements made by several of the Indian delegates. We find no indication, however, that he has yet realized how little claim some of the so-called delegates from India had to be regarded as representatives of Hinduism. This is a matter that has a very intimate bearing on one of the things which Dr. Barrows expects the Parliament of Religions to do for the world.

No other event, Dr. Barrows says, ever awakened so wide and sympathetic an interest in comparative religion, "the highest study to which the human mind can now devote its energies." It may be granted that the Parliament has aroused new interest in comparative religion, and that the study of that subject has thereby profited already. But what

the study of comparative religion most needs is accurate information regarding the doctrines and the practical working of the various religious systems of the world; and we doubt if the Parliament has accomplished much in this way. Unless those who take the proceedings of the Parliament as the bases of contributions to the study of comparative religion show more critical discernment than was shown in the course of the meeting, harm rather than good must be the result of their labours. Dr. Barrows seems to be conscious, however, that some of the Oriental faiths were inaccurately and inadequately set forth; and it may be that he and other students of comparative religion have through the Parliament of Religions come to learn that for accurate information concerning these faiths they cannot rely on those whom they might naturally look to for it. If the Parliament has accomplished something in this direction, it has not been held in vain.

Perhaps the most important purpose that the Parliament of Religions was intended to serve, and the most important of the results claimed for it, is the deepening of the spirit of brotherhood among men of different faiths and the cultivation of a larger sympathy in religious matters. In this respect also it may be granted that the Parliament has accomplished something; but we think that Dr. Barrows rather spoils his case by the confidence with which he assigns effects to what he conceives to be their causes, and by his apparent failure to distinguish between results that are in all probability temporary and results of a permanent kind. One feels that his paper would be not inaccurately summed up in words like the following: "The Parliament of Religions has been held. It was a unique and splendid meeting, and *great* results have *immediately* followed." But Dr. Barrows is an American, and the idea of the Parliament of Religions originated and was carried out in America. If we wish to have a critical review of the results of the Parliament we must look elsewhere than to Chicago for it. But in our opinion it is much too soon yet to look for such a review at all.

It may be well that we should make some reference here to the recently founded Barrows Lectureship on Comparative Religion. An American lady, Mrs. Haskell, has given the sum of twenty thousand dollars to the University of Chicago for the purpose of establishing in Calcutta, Bombay, Madras, or some other centre of collegiate education in India, a course of lectures to be given annually, or, if it should seem better, biennially, by leading Christian scholars of Europe, Asia, and America. Mrs. Haskell says that in reading the proceedings of the Parliament of Religions she has been struck with the many points of harmony between different faiths, and with the possibility of so presenting Christianity to non-Christians as to win their favourable interest in its truths. She says that Europe and America desire to hear and ponder the best that

Asia can give them, and she believes that Asia would gladly listen to the words of distinguished Christian scholars from the West. Only good, she says, will grow out of such a comparison of views. The Committee entrusted with the management of the Lectureship has been asked to correspond with the leaders of religious thought in India and secure from them any suggestions they may be ready to give. The Committee has also received the power to determine whether any of the courses of lectures shall be given in Asiatic or other cities outside of India.

The Lectureship, as we have indicated, is to bear the name of Dr. Barrows, who has also been appointed the first lecturer. There is no doubt that the foundation of this Lectureship may result in great benefit to the cause of religion, but everything will depend on the fitness of the lecturers selected to deal with the problems which the study of comparative religion presents. We cannot say that Dr. Barrows' utterances regarding the results of the Parliament of Religions inspire us with complete confidence in his ability to set the facts of the various religions in their proper relations to one another. But a little experience of India may enable him to see things more clearly in their true perspective.

QUESTIONS of social reform received a very prominent share of attention during the last week of December, when the National Congress was being held in Madras. The annual meeting of the Madras Hindu Social Reform Association was held at the Christian College, and important addresses were delivered to a very large audience by Dr. Bhandarkar and Mr. Justice Ranade. The Indian Social Conference held its eighth annual meeting in the Congress Pandal. The meeting was presided over by Dewan Bahadur Subramania Iyer, who in his inaugural address endeavoured to indicate the lines on which the party of reform should proceed. Resolutions were passed on most of the important questions now engaging public attention, and among them was a resolution possessing special significance in view of certain incidents that had taken place in connection with the meetings of the Congress. The Conference unanimously affirmed the proposition that for the proper discharge of public duties the private life and morals of an individual must be above suspicion. Mr. Vedamurthi Moodelliar, who moved the resolution, said some very severe things about the way in which Hindu society condoned immorality in men while visiting the same sin in women with unrelenting condemnation. He also said that while their society was ready to impute motives to the reformer and the convert and hurl down abuses on their heads, it had not a word to say against the drunkard or the debauchee.

COLLEGE NOTES.

Of the College Day, which coincided so closely on this occasion with the termination of the year, I need not take notice here. I leave it to be dealt with by other pens. But, writing as I do on New Year's Day of 1895, I may offer in a single word to all friends who read these lines, and especially to all former students in their far-scattered places of abode, the most hearty greetings and the best of wishes for the period on which we have newly entered, and which must leave for us its lasting impress on the coming years of time or the coming epochs of what comes after time.

In October last I referred to the scheme for a Teachers' Retiring Fund which was then being considered by the College Council, and I promised to return to the subject when arrangements should have been fully made. This has now been done. The rules have been finally adjusted, and the Fund begins its history from to-day. It would be useless to reproduce here the whole of the *thirty* rules under which the Fund is to be carried on. To former students, however, I think it will be interesting, and to managers of kindred schools and colleges it ought to be useful, that I should make public the main features of the scheme which is to be henceforward in operation in the College. Certainly I do not mean that it would be wise on the part of such managers to copy our arrangements in every detail. It is but seldom that novelties can claim freedom from defect. It may easily happen that improvements will suggest themselves at once if any one should do us the honour of studying our scheme with the purpose of doing something similar for the institution for which he as manager is responsible. And some at all events of the colleges and schools which aim at taking a permanent place in the education of Southern India will surely be able to be more liberal to teachers who have served them long and faithfully than our severely limited resources admit that we should be. As an outline, however, of what ought sooner or later to be done in every institution of the kind, the following may be found to have its public uses.

Five years ago some provision was made for the retirement of our professors. Accordingly the present scheme is meant to make provision—to quote from its regulations—only for "Professors, Assistant-Professors, Tutors, Demonstrators, Teachers, Pundits, Assistant-Pundits, and Writers in the employment of the College who are not contributors to the Professors' Retiring Fund."

It has been left entirely free to those at present serving the College whether they are to contribute to the Fund or not,—except, indeed, that warning has been given that in the case of those who have served less

likely to be expedient for a teacher to retire after thirty years of regular work. At all events it is thought to be undesirable to hold out a premium upon any one's going on longer than this in the practice of an arduous profession.

When a contributor on retirement does not carry with him the whole amount which the Council has paid over for his benefit, the sum thus saved is not appropriated by the College but lapses to the Bonus Fund:—of which a short account must next be given. This Fund has started with a capital (which is in no circumstances whatever to be trenched upon) of Rs. 16,300. I can think of no way in which any would-be benefactor of the College could apply money to better purpose than by adding to this nest-egg for the future A separate account is to be kept of the interest accruing from the capital, and in this account will be placed all the sums that lapse from any form of what may be called premature retirement It remains for the future to determine whether such lapses are to be numerous or few. Should most of the tutors, for example, elect to be contributors, the Bonus Fund will profit to a considerable extent from the somewhat rapid succession and early retirement which in their case it will be natural to look for. I may give the *ipsissima verba* of the chief regulation bearing on the distribution of this fund. "From the amount at the credit of the Bonus Fund the College Council, after consulting the Managing Committee and the Senatus, shall have power to assign, on the retirement of a Contributor who has given lengthened and approved service, such sum additional to that secured under the above rules as it may deem expedient in view of the entire amount available and prospective claims upon it, as also in view of the length of service of the retiring or deceased contributor."

If the friends of the College and of its teachers should display some generosity towards this fund, the sum thus assigned may come in the future to be an extremely important part of that provision for the old age of faithful servants which we are so anxious to secure. If the capital be not materially increased in coming years, the Bonus Fund cannot be a very weighty element in our present scheme; though it will not even in that case be an altogether insignificant addition to it.

The Teachers' Fund is to be managed by a Committee of Five; of whom two are to be elected by the Contributors and two to be appointed by the Council, while the fifth, who will of course be Chairman, is to be the Bursar *ex-officio*.

There are many other rules, such as those bearing on the manner of investing funds and auditing accounts, and on the time when the sums which have fallen due to retiring contributors are to be paid. On such points, however, it would be superfluous to dwell in what professes to be no more than a rough general account of a scheme which has been long in contemplation and which has assumed at last a definite form.

Every member of the present staff has received a copy of the Rules *in extenso*; and I believe that the Bursar has retained a large number of copies for the benefit of those who will come after them. If therefore a demand should arise for fuller information than I have given here, there ought to be no difficulty about its being adequately supplied. I hope that much benefit will accrue from this new departure in the first place to our teachers, but also indirectly to the Institution as a whole. I hope, too, that it will not be long before other managers begin to follow the example which has been set them by the College Council.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

THE Darwin Medal was awarded this year by the Royal Society to Professor T. H. Huxley. In announcing the award Lord Kelvin pointed out to what an extent Darwin was encouraged, helped, and guided in the working out of his great idea by constant communication with three close and faithful friends, Charles Lyell, the younger Joseph Dalton Hooker, and the still younger Thomas Henry Huxley.

"To the world at large," said Lord Kelvin, "Mr. Huxley's share in moulding the thesis of 'Natural Selection' is less well known than is his bold unwearied exposition and defence of it after it had been made public. And, indeed, a speculative trifler, revelling in problems of the 'might have been', would find a congenial theme in the inquiry how soon what we now call 'Darwinism' would have met with the acceptance with which it has met, and gained the power which it has gained, had it not been for the brilliant advocacy with which in its early days it was expounded to all classes of men. That advocacy had one striking mark; while it made or strove to make clear how deep the new view went down and how far it reached, it never shrank from striving to make equally clear the limits beyond which it could not go. In these latter days there is fear lest the view, once new but now familiar, may, through being stretched further than it will bear, seem to lose some of its real worth. We may well be glad that the advocate of the 'Origin of Species by Natural Selection', who once bore down its foes, is still among us ready, if needs be, to 'save it from its friends.'"

PROFESSOR HUXLEY, speaking at the dinner which followed the anniversary meeting of the Society, said that he did not think that anybody knew whether the particular views which Darwin held would be fortified by the experience of the ages which come after us.

"But," he continued, "of this thing I am perfectly certain, that the present state of things has resulted from the feeling of the smaller men who have followed him that they are incompetent to bend the bow of Ulysses, and

in consequence many of them are preferring to employ the air-gun of mere speculation. Those who wish to attain to some clear and definite solution of the problems which Mr. Darwin was the first person to set before us in later times, must base themselves upon the facts which are stated in his great work, and, still more, must pursue their inquiries by the methods of which he was so brilliant an exemplar throughout the whole of his life."

MR. E. BARNARD, to whom we owe the discovery of the fifth satellite of Jupiter, has been devoting a good deal of time to its observation. He gives for the time of its revolution round Jupiter a mean of *11h. 57m. 22·62s.* It is extremely difficult to observe, as it is fainter than a star of the 13th magnitude, and not much more than a minute of arc (63″·5) from the brilliant planet. It has been suggested that its eclipses might afford an accurate method of determining the speed of light, since its time of revolution is so short. Mr. Barnard, however, considers that owing to the difficulty of observing it this method will not be applicable until more powerful telescopes are available.

AN expedition is being projected by Professor Langley for the purpose of determining anew the position of the magnetic North Pole. Its position has been determined only once when Captain Ross in 1831 observed that in latitude 70° 5′ N. and longitude 96° 45′W. the inclination was 89° 59′, or within one minute of being vertical. From his observations it was inferred that the magnetic North Pole was in latitude 70° 5′ N. and longitude 96°46′W., a little to the west of the peninsula of Boothia in Hudson's Bay Territory, Canada. Weber calculated that from 1680 to 1800 it had moved 60 degrees towards the west and 3 degrees towards the south, and that then it had moved 30 degrees in the opposite direction. Such calculations indicate that the magnetic North Pole is now to the north and west of the point determined by Captain Ross, in the neighbourhood of Nelson Head, the southern cape of the island of Banks Land.

THE last quarter of 1894 has inflicted a heavy blow on English letters, for it has deprived us of no fewer than four outstanding writers. October witnessed the death of Dr. Oliver Wendell Holmes and Professor Froude, and during the month of December the telegraph has brought us word that we have lost Mr. R. L. Stevenson and Miss Christina Rossetti.

OLIVER WENDELL HOLMES was born at Cambridge, Massachusetts, on August 29, 1809, and was thus more than eighty-five years old when he died on Sunday, October 7. He was educated at Harvard, where he graduated both in Arts and Medicine, and where from 1847 to 1882 he held the post of Professor of Anatomy in the Medical College. One of

the founders of the *Atlantic Monthly* he wrote for that Magazine the *Breakfast Table* series which made him famous. *The Autocrat of the Breakfast Table* appeared in 1857–58, *The Professor at the Breakfast Table* in 1858–59, and *The Poet at the Breakfast Table* in 1872. It is by these works that Oliver Wendell Holmes will be chiefly remembered, for though his novels, *Elsie Venner*, *The Guardian Angel*, and *A Mortal Antipathy*, and his volumes of Essays and Poems, are quite worthy of their author, there is a charm about the *Breakfast Table* series that gives them a place by themselves. Nothing was more striking in the notices of the death of Dr. Holmes than the tone of affection by which they were pervaded. No doubt this may have been partly due to a personal acquaintance with him, but in great measure it must have been caused by the fact that the reader of the *Autocrat* or the *Professor* feels he knows the author, and more than that has become his friend.

If Dr. Holmes possessed in a wonderful degree the power of making friends by his writings, Professor James Anthony Froude had an equally marked capacity for stirring up controversy by his. Born at Dartington near Totnes in Devonshire on the 23rd of April, 1818, he was educated at Westminster and Oriel College, Oxford. Oriel College was then the centre of the Oxford or Tractarian movement, of which his brother Hurrell Froude had been one of the leaders. For a time Froude came under the influence of Newman, but a reaction took place, and the change in his religious convictions made him give up the Church and devote himself to literature. His great work, *The History of England from the Fall of Wolsey to the Defeat of the Spanish Armada*, began to appear in 1856, and was completed in 1869. *The English in Ireland in the Eighteenth Century* appeared in 1871–74, his four volumes of delightful *Short Studies on Great Subjects* between 1867 and 1882, and *Cæsar: a Sketch* in 1879. Though Mr. Froude thus devoted himself chiefly to history, his conception of how history should be written differed considerably from that of the greatest historical writers of the times. A brilliant and interesting writer, he was too much inclined to become the partisan. This and his lack of accuracy led to vigorous and sometimes acrimonious criticism of almost everything he published. Even since his death his last work, his lectures on Erasmus, have been sharply criticised for their lack of accurate historical research. Two volumes he wrote on the Colonies—*Oceana* (1886) and the *English in the West Indies* (1888)—were no less severely handled by colonial journalists than his historical works had been by brother historians. One critic of *Oceana* went so far as to say that unless he had himself met Mr. Froude in Australia he would not have believed that he had ever been there. Greater, however, than any controversy roused by Mr. Froude's historical writings was that caused by his action as Carlyle's literary executor.

The publication of Carlyle's *Reminiscences* in 1881, of Mrs. Carlyle's *Letters* in 1882, and of Carlyle's *Life*, 1882-84, came as a shock upon most of the admirers of the prophet of Chelsea, and Froude was vehemently blamed for having given undue prominence to the weaknesses of Mr. and Mrs. Carlyle, and for having published ill-natured remarks that Carlyle might be forgiven for having made but that should never have been made public. Froude defended himself by maintaining that it was his duty as a biographer to paint no ideal picture but to show the Carlyles as they were. The fact, however, that in his will he has ordered all his papers to be burnt, seems to indicate that he felt there was some ground for the feeling that biographers so frank as he had been added a new terror to death. About two years ago Mr. Froude was appointed to the chair of History in Oxford on the death of Professor Freeman, and the lectures on Erasmus which he delivered last year, while showing the old faults, are marked also by the old brilliancy of style. Professor Froude died at Salcombe, Devonshire, on Saturday, October 20, aged 76 years.

CHRISTINA GEORGINA ROSSETTI has been for many years regarded by most critics as the most outstanding English poetess. She was a sister of Dante Gabriel Rossetti and the less well-known William Rossetti, and was born in London in December 1830. She was of a deeply religious nature, and many of her poems are devotional in character. Her brother William has said of her that "in direct poetic gift and intrinsic quality of poetry she may be regarded as fully equal to her brother Dante Gabriel, although the outcome is of a less conspicuous kind." *Goblin Market and other Poems* is one of the best known of her works.

OUR notice of R. L. Stevenson must be reserved till February.

RECENT PERIODICAL LITERATURE.

THE *Contemporary Review* for December opens with an article entitled 'Peace and the Quadruple Alliance'. The writer, who signs himself 'An Ex-Diplomat', holds that the only hope of disarmament in Europe and the only guarantee of permanent peace is the accession of England to the Triple Alliance. He is one of those who hold that France is the bitterest enemy England has in the world, and he believes that in the present phase of European affairs Germany is England's best friend. He is therefore strongly of opinion that England should openly give her support to the central nations of Europe. This, he says, she could do in two ways. She might either frankly enter the Triple Alliance, or she might make a hard and fast alliance with Italy which should so strengthen her and enable her to maintain her land defences at the necessary height of efficiency by the reduction of her naval expenses, as to make her posi-

tion reasonably secure. The relations between England and Italy during the last ten or fifteen years have been far from so satisfactory as they ought to be; and according to the writer of the article under review the blame has lain mainly with Italy, who has on several occasions adopted a line of conduct distinctly opposed not only to English interests but to common interests in which she herself has professed to believe. He advocates the conclusion of a definite agreement between the two Powers, so that Italy shall have no pretext for misunderstanding her relation to England or to the Triple Alliance.

Karl Blind exposes the fictitious nature of the French claim to Madagascar. Most people, he says, fully believe that France possesses by treaty-right a protectorate over the island. M. Hanotaux asked for a large credit in order to "secure the full realisation" of the French "protectorate," which was recognised by Lord Salisbury as far back as 1890. In spite of this, says Karl Blind, France has no claim to a protectorate over Madagascar. He very severely censures what he calls the tortuous tactics of French diplomacy and the faithlessness of France in her dealings with Madagascar. On this account and because of her failure to fulfil the conditions of the agreement made with England in 1890, he holds that France has forfeited her claim to any rights or advantages that may have been conferred on her by the Convention of that year.

Lord Hobhouse contributes a very sensible article on 'The Position of the House of Lords'. The reasons, he says, why the position of the House of Lords presents difficulties of growing acuteness and urgency have long been obvious to every one who has taken part in public affairs or has observed them from without. With the increased mental activity of the poorer and more numerous classes, with the spread of education, and with the ever-widening habits of reading, discussion, locomotion, and combination among them, the centre of political gravity has shifted, and public controversies have tended more and more to turn upon social matters. And while many changes have been expressly made in the Constitution for the purpose of giving to the middle and lower classes a regular and orderly expression through the House of Commons, no such changes have been made for the expression of the will of the nation through the House of Lords. There has been an unexpressed change, but according to constitutional forms, the Lords occupy the same position as they did before the changes in the Commons. If, says Lord Hobhouse, the Lords accepted a new position, so far as to help in the objects which the nation through its elected assembly requires, there would probably be little desire now for a change of law. Sometimes, he says, the advocates of the House of Lords aver that it has so accepted a new position; but no one desirous of seeing the free play of legislative reforms will admit this. The House of Lords, as even the incidents of the present Parliament show, is constantly thwarting reforms for which the House of Commons, supported by the majority of the nation, declares the time to be ripe.

Lord Hobhouse is no advocate of the abolition of the House of Lords, but he is a strong advocate of reform in regard to its constitution and powers. He says that the right to be a lawgiver by inheritance is an outgrowth on the original scheme of the House and has now become an anachronism and an absurdity. He thinks that each member should hold his position for life or during some office; and he believes that the present mode of appointing Peers of Parliament is the best that can be devised. For, he says, the choice of the Crown is the choice of its responsible Ministers, who represent in turn the two principal parties in the State. With the power of revision Lord Hobhouse would grant to the Second Chamber the power to reject when necessary, but he would provide that when this power had been exercised to some prescribed extent, it should not prevent the passing of the measure under review. He dismisses as chimerical the notion of a tyrannical House of Commons as the result of limiting the powers of the House of Lords.

Mr. Edmund Gosse contributes a short biographical notice of the late Walter Pater. He says that a peculiar vexation has been added to the natural grief which the loss of this accomplished writer has caused to all lovers of literature, by the strange inexactitude, in matters of detail, which has marked almost all the notices of his career that have appeared. Mr. Gosse has sought in the present paper to present the facts of his uneventful life with some regard to continuity and truth. In doing so he has had the help and encouragement of the surviving members of Mr. Pater's family, to whom he expresses his indebtedness. Among the noticeable characteristics in Mr. Gosse's portrait is his description of Mr. Pater's manner of working. All who are acquainted with Mr. Pater's writings can see that great pains had been taken with them, but how great pains, says Mr. Gosse, very few indeed have guessed. The act of composition was to Mr. Pater, especially in the early years of authorship, an effort of terrific magnitude.

The following incident, connected with Mr. Pater's college life, will be interesting to some of our readers. On one occasion, at an examination for scholarships, he undertook to look over the English essays. When the examiners met to compare marks, he had none, and the only explanation he gave was, "They did not much impress me." He was asked to recall such impressions as he had formed; and to stimulate his memory the names of the candidates were read out in alphabetical order. He shook his head mournfully as each name was pronounced, murmuring dreamily, "I do not recall him," "He did not strike me," and so on. Only when the reader came to the name of Sanctuary did his face light up, and he said, "Yes, I remember; I liked his name."

Mr. M. G. Mulhall contributes a very interesting article on 'The Carrying-Trade of the World'. This is a matter of special interest to the people of England, for they own more than half of the shipping on the high seas, and have either built or supplied the money to build one-half of the existing railways. About 50 per cent. of the annual savings of the British people is spent in building vessels for international commerce or in making railways in some part of the globe. More than half the carrying trade on the high seas is under the British flag, and the preponderance of Britain in this respect is increasing. Among other things the statistics tabulated by Mr. Mulhall show that the trade between Great Britain and her Colonies is growing much more rapidly than the general commerce of the world, that English seamen carry more merchandise per man than those of other nations, and that the annual loss from shipwreck, as compared with tonnage afloat, is in the case of England only half what it is in the case of other nations. In the two latter respects the superiority of England is partly due to the large proportion of steam vessels which she possesses.

In regard to the railways of the world the most noticeable thing is the rapidity with which the railway system of the United States has been developed. It is also worthy of note that though the benefits which have resulted to the community generally from the construction of railways have been very great, the results to the capitalists and shareholders who provided the necessary money have not been encouraging. In the proportion of net receipts to capital outlay India seems to occupy the first position among the countries of the world.

In an article contributed some months ago to the *Contemporary Review* Emma Marie Caillard made an attempt to illustrate and elucidate the relationship of spirit to matter, by drawing a parallel with the relationship of thought to language. She then adduced what to her seems sufficient reason for regarding the life which is manifested in nature as spiritual and not merely a "mode of the Unknowable," and left the subject just as she came face to face with the awful and momentous question, If the principle which within us and without us is necessarily manifesting itself be divine, what does the contradiction of evil mean? To furnish

an answer to this question is the task to which she addresses herself in an article entitled 'The Knowledge of Good and Evil', contributed to the present number of the *Contemporary*. It is impossible to summarise her arguments and conclusions, and we therefore content ourselves with commending her article to the careful attention of all readers of the Review.

Professor Seth concludes his examination of Mr. Bradley's *Appearance and Reality*, giving somewhat minute attention to the two conflicting tendencies which seem to him to strive with each other for mastery in Mr. Bradley's mind, and pointing out the significance which Mr. Bradley's work appears to possess at the present time.

Mr. W. M. Conway describes a great landslip that took place in the Alps in 1881. This was a landslip similar to that which caused the formation of the Gohna Lake in 1893, but was accompanied with much more disastrous results. The editor of the *Revue des Deux Mondes* contributes an article on Leconte de Lisle; and Sir Edward Fry writes on 'The State as a Patient'. There is an unsigned article on the late German crisis, and a poem entitled 'The Shepherd Beautiful', by Mr. William Canton.

THE first and second articles in the December number of the *Nineteenth Century* deal with English politics. Mr. L. A. Atherley Jones criticises 'Lord Rosebery's Enterprise against the House of Lords', and Mr. Sidney Low discusses the somewhat startling question, 'If the House of Commons were abolished?' Lord Rosebery has declared that it is the intention of the Government to introduce, during the next parliamentary session, a resolution indicative of a policy antagonistic to the House of Lords. It would be idle, says Mr. Atherley Jones, to question the gravity of this pronouncement, which means that, at the instance of the Ministers of the Crown, Parliament is to be invited to enter upon the task of fundamentally changing a legislative system that has been in operation for seven hundred years. He complains of the vague way in which Lord Rosebery—evidently of set purpose—has raised the standard of conflict between the two Houses. The generally accepted inference from the Premier's declaration is that he means 'the abolition of the veto', which would practically amount to the destruction of the Upper House; but Mr. Atherley Jones thinks that he may only have reconstruction and re-organisation in view. He is of opinion that the position which the Liberal party occupies in relation to the House of Lords is an intolerable one. but he doubts if Lord Rosebery is warranted in jeopardising the political fortunes of his party upon an enterprise so perilous as that on which he has resolved to embark.

Mr. Sidney Low seeks to establish the thesis that if by some miracle the House of Commons could be extinguished quietly, quickly, and painlessly, without disorder, revolution, or violent perturbations, the Constitution would by no means be brought to a standstill. He proceeds to show that of all the great functions performed by the House there is scarcely one which is now performed satisfactorily by that assembly, or which is not performed quite as efficiently by some other agency. The Cabinet and the Caucus are the real, efficient, working parts of the political machine. As a way by which the Commons could effectually regain control of the Executive and become independent of the Caucus, Mr. Low suggests that a standing order should be issued to the effect that divisions in the House should be taken by ballot.

Two civil engineers write on 'New Sources of Electric Power'. Mr. B. H. Thwaite points out the benefits that would result to various industries if the large towns and manufacturing centres were to draw their supplies of energy, in the form of electricity, direct from the coal-fields. Mr. J. Munro deals with the problem of utilising the energy stored in peat. He estimates the value of the peat fuel of Ireland at no less than 280,000,000*l.* sterling.

Mr. David Stott contributes a somewhat doleful paper on 'The Decay of Bookselling'. He says that owing to the system of excessive discount-giving and other causes the genuine

country bookseller, as distinguished from the mere 'dealer' in books, has practically ceased to exist. A bookseller cannot now obtain a reasonable profit on the better class of books, and so it has come about that the books to be found on the shelves of most provincial shops consist mainly of reprints of non-copyright books, which can be bought in quantities at a cheap rate. Mr. Stott is in favour of the moderate-priced book, but he looks for the salvation of the trade chiefly to the system of net prices inaugurated by Messrs. Macmillan and Co., and now adopted in the case of many of their publications by other leading firms.

Professor Max Müller gives a statement of the reasons why he is not an Agnostic. He says he cannot help seeing order, law, reason, or *Logos* in the world, which he cannot account for by merely *ex post* events, by whatever name they are called—survival of the fittest, natural selection, or anything else. This Gnosis is to him irresistible, and therefore he cannot dare to enter the camp of the Agnostics. His position is very well indicated in the following sentences, with which he concludes his article:—

"In one sense I hope I am, and always have been, an Agnostic, that is, in relying on nothing but historical facts and in following reason as far as it will take us in matters of the intellect, and in never pretending that conclusions are certain which are not demonstrated or demonstrable. This attitude of the mind has always been recognised as the *conditio sine qua non* of all philosophy. If, in future, it is to be called Agnosticism, then I am a true Agnostic; but if Agnosticism excludes a recognition of an eternal reason pervading the natural and the moral world, if to postulate a rational cause for a rational universe is called Gnosticism, then I am a Gnostic, and a humble follower of the greatest thinkers of our race from Plato and the author of the Fourth Gospel to Kant and Hegel."

The Duke of Argyll once more crosses swords with Professor Huxley. This time it is the article 'Past and Present', which Professor Huxley contributed to *Nature* on the twenty-fifth anniversary of its first publication, that forms the *casus belli*. The Duke complains of the want of clearness which characterises the article, but he thinks it may be taken to signify that in Professor Huxley's opinion the purely physical sciences form the only region into which the human intellect can penetrate, and that the methods appropriate to these sciences are the only methods by which any human knowledge of truth can be attained. Professor Huxley also took occasion to make an attack on Lord Bacon, whom a "venerable tradition" bids us glorify "as the guide, philosopher, and friend of science." The Duke of Argyll contends that in his denial of 'two spheres' or 'worlds' Professor Huxley goes against his better self, as exhibited in his non-controversial writings.

Prince Kropotkin, writing on 'Recent Science', discusses Diphtheria, Earthquakes, and Flying-Machines. Among other articles are 'The Music of Japan', by Miss Laura A. Smith; and 'Wanted, an Imperial Conference', by Sir John Colomb. The number concludes with a poem by Mr. Swinburne.

THE *Fortnightly Review* for December opens with an article entitled 'Foreign Views of Lord Rosebery'. M. Augustin Filon, who writes from the French standpoint, explains the mistrust with which, in spite of a great deal in him that appeals to their sympathies, the French still regard Lord Rosebery, as arising from an uneasy feeling that the statesman who combines in himself so many contradictions and contrasts can only be half in earnest with himself and his position. In his Life of Pitt, Lord Rosebery mocks at "the common and erroneous view" that regards "human nature as consistent and coherent." "The fact is," he says, "that congruity is the exception, and that time and circumstance and opportunity paint with heedless hands and garish colours on the canvas of human life." In sober truth, this seems to M. Filon to be the view of life by which Lord Rosebery has hitherto suffered himself to be led. But however serviceable such a philosophy may be to other men, it is scarcely calculated to establish the Prime Minister of England in the confidence of his nation. Lord Rosebery "has a chance

of strengthening his position, of making his mark, and showing his real self after his long course of politic hesitation and diplomacy, of giving proof of his character now that he has given proof of his wit, of fixing upon a definite Liberal policy both at home and abroad, of holding to it, and, if necessary, of falling with it. To that end he must abandon the charming theory of the variable and manifold ego, which is nothing but a series of dissolving views; he must revert to the good old doctrine which regarded a human being as a compact whole, a homogeneous and distinct personality, 'consistent and coherent', and able to remember to-day both the deeds and the thoughts of yesterday."

Professor Delbrück, who contributes the German appreciation of Lord Rosebery, tells us that in Germany Lord Rosebery is not known. He is not known, that is to say, as an individual, but only as the party leader whose name is associated with the policy of uniting Imperialism and Radicalism. As to that policy, opinion is unanimous in Germany that it must result in a great catastrophe for England.

The second article is 'Mr. Robert Louis Stevenson', a critical study by Mr. Stephen Gwynn. This is followed by 'A Threatened City', by Mr. M. Rees Davies, a traveller's account of Pekin. Then comes 'Modern Historians and their Methods', by Mr. Herbert A. L. Fisher. The question whether history should be treated as literature or science, has become inseparably associated with the names of Freeman and of Froude. As a matter of fact, however, neither the one nor the other was an ideal representative of the cause which he championed. Freeman, it is true, was a masterly historical scholar; but he was far from being what a continental scholar would call a fully-equipped scientific historian. His temperament was rather that of an epic poet than of a calm and unprejudiced observer. Froude, on the other hand, was much more than a charming and accomplished man of letters. Whatever may be said in depreciation of his historical work, he is still one of the very small band of English historians who have based a comprehensive and artistic presentation of history upon palæographical research. At the same time there was a wide difference between the two men. Freeman believed that the events of the past could actually be stated as they had occurred. He regarded it as the aim of scientific history to publish every scrap of material bearing on the men and movements of the past; to fix the relative credibility of all the sources of information, and to sift the well-attested from the ill-attested facts. When critical scholarship has thus once fixed the record, the interpretation of the record will not in Freeman's opinion be any longer a matter of uncertainty. Mr. Froude disbelieved in all this. "We cannot realise facts as they are. They must first pass through ourselves, and we are more or less than mortal if they gather nothing in the transit. The great outlines alone lie around us. The details we fill up variously, according to the turn of our sympathies, the extent of our knowledge, or our general theory of things." In the discussion of such a question, exaggeration is easy on both sides. *On the one hand it is hardly possible* that history should ever become a science in the sense in which geometry is a science. We cannot look for an exact agreement among reasonable men as to what human nature is, or as to what it ought to be; and moreover the great generalisations of history are all generalisations from one instance. At the same time it does not follow that because history is not geometry, it must necessarily be romance. The contention of the scientific historians is simply that the facts of history can be recovered, and that it is the business of the historian to recover them. It is perfectly true that the historical record is not, and never can be, quite perfect; but the imperfections ought not to be overrated. There are large *tracts of history*, where the illumination is so overpowering that there is practical agreement among all painstaking and unprejudiced investigators, as to the sequence of events, the motives of the main characters, and the relative credibility of author-

ities. The poet's eye may sometimes see further into the heart of a character than the microscopic historian; but that is no reason why the dramatic interpretation of history should not be subordinated to the judgment of the scientific expert who knows the evidence. There is still room for discussion as to the best way of presenting the truth of history,—as to whether history should be written as a drama or as an analysis. The biographic element in history is of course specially adapted to pictorial and dramatic treatment. But biography is not the whole of history. The growth of laws and institutions, the history of finance, of military and naval organisation, of art and letters and science, are all portions of the history of man, and are capable of being vividly and accurately portrayed on lines independent of biographical interest. The truth is that every method of approaching the past is justifiable so long as it does not lead to misrepresentation, and every method of history is capable of being combined with exact and conscientious work. The value of history as an intellectual discipline consists in the training it affords in the patient search for and in the impartial appraisement of evidence. The same minute and critical study of facts is further demanded by the present position of historical science. The long majestic histories are already written. The great outlines are already known. If the interest in history is to keep fresh and green, new material must be explored and new lines of investigation opened out. It must be confessed that neither by conviction nor by temperament was Mr. Froude adapted to direct a school of history on lines like these.

Sir Edward Dicey writes on 'Russia and the Balkan Peninsula'. His object is to show that in no true sense can it be said that the late Czar Alexander III. modified Russian policy in the direction of the maintenance of peace. In the Balkan Peninsula especially it is evident that Russian policy has undergone no change. It has consistently pursued its aim of hindering the Balkan States from developing their individual strength and still more from forming any kind of internal union.

In 'A True University of London' Mr. Montague Crackanthorpe gives an interesting account of the proposals at present under discussion for the reorganisation of the University of London, As at present constituted the University of London falls far short of satisfying the requirements of a true Metropolitan University. It does not teach, nor superintend teaching by others, except in a very meagre way through its syllabuses of examination. It does not and cannot, even when its intermediate examinations are taken into account, effectually encourage systematic courses of study, seeing that not a single teaching institution in or out of the Metropolis is (otherwise than nominally and ineffectively) affiliated to, or associated with it. As an organisation for promoting research, its failure is absolute and complete. The proposals of the Commissioners, while not interfering with its present function as an examining body for students presenting themselves from all part of the British Empire, aim at a reconstruction of the existing University on such a basis as will enable it to carry out thoroughly and efficiently the work of a teaching University for London. The colleges become integral parts of the University; the University obtains a hold upon the teaching and discipline of its collegiate students; and the teachers of recognised institutions receive representation on the Councils of the University.

Sir Evelyn Wood continues his reminiscences of 'The Crimea in 1854, and 1894'. Dr. Roose writes on 'The Spread of Diphtheria'. 'Uganda and the East African Protectorate', by Mr. George S. Mackenzie, 'The Heart of Life, Chapters V.—VII.', by Mr. W. H. Mallock, and a letter from Mr. Francis H. Hardy on 'The Meaning of the American Elections', complete the number.